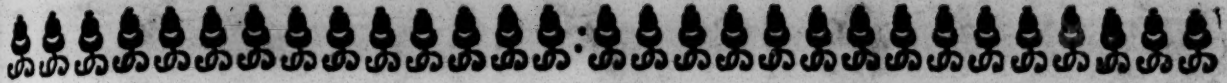


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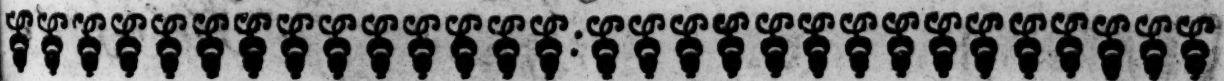


Mr. *Arrowsmith's*
Thanksgiving Sermon

A T

St. P A U L's.

May the 29th, 1724.



(Price Six Pence.)

Delme Mayor.

*Martis xvj Die Junij, 1724. Annoq;
Regni Regis Georgij, Magnæ
Britanniæ, &c. Decimo.*

THIS Court doth desire the Reverend Mr. *Arrowsmith* to Print his Sermon, Preached before this Court, and the Liveries of the several Companies of this City, at the Cathedral Church of *St. Paul*, on *Friday* the Twenty Ninth Day of *May* last, being the Anniversary Day of Thanksgiving for the Restoration of the Royal Family and Government.



Jackson.

Cmpt

A
S E R M O N

Preach'd at the

Cathedral Church of St. Paul,

Before the RIGHT HONOURABLE the

L O R D - M A Y O R,

T H E

A L D E R M E N,

A N D

C I T I Z E N S o f L O N D O N,

On *Friday*, May 29, 1724.

Being the Anniversary Day of
Thanksgiving for the Restoration.

By E D W A R D A R R O W S M I T H, M. A.
and Rector of *St. Olave's, Hart-Street.*

L O N D O N :

Printed for F. F A Y R A M, at the South Entrance of the
Royal Exchange. M D C C X X I V.



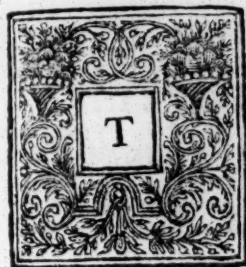
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P S A L M, cxxvi. Ver. 3. Old

*The Lord hath done Great Things for us,
whereof we Rejoice.*



THESE Words are part of a Triumphal Song, prepar'd to be sung by the *Jews* upon their Return from *Babylonish* Captivity. The Author of it, whoever he was, whether *Esdras*, or some other famous Man of that time, seems to be greatly affected with the Deliverance, and speaks of their Restoration to their Liberties and Religion, as what was a Matter of universal Joy ; *When the Lord turned again the Captivity of Sion, we were like unto them that Dream ; then was our Mouth fill'd with Laughter, and our Tongue with Joy.* So remarkable was it in some of its Circumstances, that even the Heathen took notice of it, and could not forbear acknowledging, that the Lord had done *Great Things* for them ; and it is very true, saith the Psalmist, *The Lord hath done great things for us*
B whereof

A Thanksgiving Sermon

whereof we are glad.—Now as we are call'd upon by Authority to Praise God for our Deliverance, not indeed from a Foreign Captivity, but however from something equally destructive of that Constitution which we all so much and so justly admire, I thought I could not pitch upon any Words more applicable to my Purpose, than these, which in their Original Design were intended to celebrate an Event, in many Instances resembling this happy Restoration which we now Commemorate; intending therefore to use them as if they were spoken of us and of our Affairs intirely, to the end, that what I say upon this Occasion may have the greater Force, and make a deeper Impression, I shall in the

First place prove, What, at the least, is here imply'd, that God governs the World. After which,

Second. When I shall have set before you some of the Deliverances which we have had, and particularly that of *this Day*, it will appear, how justly we, no less than the *Jews*, may say, *The Lord hath done great things for us.* And therefore,

Third. I shall shew what Sentiments we ought to have upon such an Occasion, and what sort of Behaviour it should teach us for the future. *First,*

on the 29th of May, 1724.

3

First, *I am to prove that God governs the World.* Now that there is a Providence, or that there is a God superintending and directing all Things, Nature proclaims through all her Works. That Order and Subserviency which there is amongst Things being as clear a Proof that the Finger of God is there to preserve them, as their Existence is that it was there to make them. Take this away, and all Things would presently be at a stand; it is the *Central Force*, which dilates it self through all the wide Circumference of the Universe, and puts the whole Machine in Motion. This must necessarily be allow'd in all the inanimate part of the Creation. Whence is it that the Planetary Orbs have that wonderful Velocity, which for so many thousand Years they have preserv'd without any sensible Addition or Diminution? they have no inward *energetick Spring* to give them that prodigious swiftness they have, nor would a *projectile Force* have carried them on such a long Course of Time, but they, like other Bodies to which Motion is communicated, when the Power that first mov'd them was withdrawn, would by degrees slacken in their Quickness, till at last they sunk quite down into Rest. Since then all these Things move in the manner wherein they did at first; since the Moon knoweth her rising, and the Sun his going down, and all the Planets run their Courses in their

appointed Seasons, and this they cannot do by any Power of their own, it follows, that he who first *mov'd* them must *continue* to do so, and so on so long as ever they shall endure.—The same immediate Presence likewise is evident in all the Vegetable Creation; every Herb we see, every Spire of Grass, every Thing in short that grows, is a wonderful Instance of it. What is it opens the Seeds of Things and disposeth them to Teem? What is it draws out Trees or Flowers in all that beautiful proportion which we behold? Whence is it the Juices circulate and swell, and ripen Things into Maturity? These Things are as much beyond Mens Capacities to Know, as 'tis beyond their Power to Perform: They are altogether wonderful, and not to be accounted for, upon any of the known Principles of Matter and Motion. In short, look round wherever you please, and the more you examine the readier you will be to acknowledge, that 'tis God holds the World together, and orders and preserves it in that Beauty and Regularity, which is so deservedly the Subject of all our Admiration. —And as it is with the Inanimate and Vegetable, so likewise with the Rational Part of the Creation; the wakeful Eye of his Providence is ever open upon us, viewing and observing the various ways we take, for so the Scripture, *The Eyes of the Lord*

on the 29th of May, 1724.

5

Lord are in every Place, beholding the Evil and the Good. Nor is he only a Spectator at a distance, but is so every where present, and so effectually interposeth, that nothing happens to us without his Permission, for even the very Hairs of our Head are all number'd. What we call Chance is nothing more than his Providence, only acting in a manner so imperceptible to us, that we lose the Connexion betwixt the Cause and the Effect, and do not see, as in many other Cases, in what manner such Things are brought about; but still, how accidental soever, they are as much under his Management and Direction, as those which seem most fix'd and certain; for even when the Lot is thrown into the Lap, and tumbled about at all Adventures, yet there, the Disposal of it is of the Lord. In all the Designs and Enterprises of Men, he is likewise Present, and sometimes makes it surprisingly evident that he is so, by the strange and unexpected Turns which he gives to the best concerted Measures. Hence it is, that the Race is not always to the Swift, nor the Battel to the Strong, nor yet Bread to the Wise, nor yet Riches to Men of Understanding, but Time and Chance happen to them all. And if this is true of single Persons, much more of Bodies and Communities of Men; these are represented as more immediately under his Care, he is said to

Rule

Rule in the Kingdoms of Men, and he putteth them down, or setteth them up, just as he pleaseth. Thus then it appears that God governs the World and all Things in it, and happy is it for us it is so; for we, whether the Fault is in us, or in the Things about us, or perhaps in both, yet find our selves so situated, that we could not long promise our selves any Happiness were there not such a Governor to Preserve and Protect us: But in him dwells every Perfection; as he is infinitely Wise and Good, so is he infinitely Powerful; there is therefore no possibility of breaking through the Scheme of his Providence, but as it is laid with the greatest Wisdom, so it will be executed with the greatest Exactness.—Let Men and Devils do what they please, let the Sea make a noise and all that therein is; let Earthquakes shake this Globe to its Centre, and Tempests threaten universal Desolation, yet 'tis not in the Power of any created Being, to put the World into any other Confusion than what is exactly compatible with the wise and good Ends of God's Government. The Inanimate World have certain Laws given them, and *Do* and *Must* act in subserviency to them; the Rational World too, tho' in a different manner, yet still do the same, they tho' they are Free, are never permitted to run Riot, but by ways unknown to us, and yet without any Violence to their Nature, are manag'd so, that

on the 29th of May, 1724.

7

that from time to time, in their several Seasons, all Things are brought about, according to the Determinations of his infinite Wisdom.—There is scarcely any Nation under Heaven, which is not richly furnished with Instances that sufficiently make good this Observation, which, by some means or other, by Wars Abroad, or Factions at Home, hath not been brought to the Brink of Ruin; and yet when All hath been given over for lost, against all Appearances to the contrary, hath been wonderfully preserv'd, and which therefore may not justly take up the Psalmist's Expression, and say, *If the Lord himself had not been on our side when Men rose up against us, they had swallowed us up Quick when they were so wrathfully displeased at us.* Particularly we of this Nation have more than ordinary Reason to make Acknowledgments of this Nature, whose Affairs have been so critically conducted thro' Difficulties seemingly insuperable, and for whom so many Deliverances have been wrought by Signs and Wonders, and a stretched out Arm. Which brings me,

Second, To set before you, Some of those many Deliverances we have had, particularly that of this DAY, from whence to make it appear, how justly We, no less than the Jews, may say, The Lord hath done Great Things for

for us. I shall take my Rise at the *Reformation*, which, as it is an *Original Blessing* to us, — consider'd as a Protestant Nation, so is it deservedly reckon'd among the *Great Things* which have been done for us, and ought ever to be plac'd foremost in the Catalogue of Mercies. — It is well known, the *Romish* Superstitions had very early obtain'd amongst us, and these had encreased with us, as they did at *Rome*, till Christianity, as taught *here*, was quite a different Thing to what it was as taught by Christ and his Apostles. The Nation (as it will ever be where Popery is in its full power) was over-run with Ignorance, and Men were reduc'd to that degree of Stupidity as not to be sensible of their Unhappiness; however, though God for a time suffer'd this Darkness to prevail, yet he did not give us over to Blindness, but rais'd us up such a Set of Men, as, by degrees, rouz'd the Nation out of that fatal Slumber into which they were fallen; perswaded them to shake off the Papal Tyranny which had so miserably defac'd Christianity, and made Religion shine out in all that Purity which it doth this Day. Now when we consider the Disposition of the Nation at that time, which not only in Judgment but in Interest, was universally against it; when too we consider the means by which it was brought about, that
even

on the 29th of May, 1724.

9

even the *King*, who, thro' an infinite deal of struggle, laid the Foundation of it, never design'd it, and pav'd the way to *that*, which upon Principle, he dislik'd, we must acknowledge it to be the immediate Hand of God, who over-ruled the Haughtiness and Overbearingness of *this Prince*, as he did that of *Jehu* of old, to bring about his own Designs, and make it subservient to his own Glory.— It would be easy for me to single out several other Instances to this Purpose, such is the *Gun-powder-Treason* in the beginning of the last Century, and the *Revolution* in the latter end of it; but I forbear, partly, because the time would fail me, to go over them in the manner they deserve; but more especially because this Day is set apart in Commemoration of a particular Mercy, which both in it self, and in the manner of bringing it about was so extraordinary, as may justly serve instead of many more.— How it was, by what Counsels, or by what Measures that our Calamities were brought upon us, is foreign to our present Inquiry; but so it was, from a flourishing State this Nation was reduced very low. A kind of Fatality (as the noble Historian somewhere Remarks) one would be tempted to think hung over us; one false Step was constantly taken which made a worse still necessary, and so on from one thing to another, till we had run our Length, and all Things were brought

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brought into the utmost Confusion: There was no Temper observ'd, no Regard shewn to Things however Just or Good; but such a Madness of Jealousy had seiz'd the People, that instead of Reforming the Abuses in any part, the whole Government was unhing'd, and both our Civil and Religious Liberties fell a Sacrifice to their Fury.— In this unhappy State were we fluctuating for near twenty Years together; great part of which was spent in continual Struggles, and one sort of People were always miserably harrass'd as the other prevail'd.— And when the Heat of War was over, very few were the Advantages that arose from Peace; those who were the Favour'd Party paid very dear for their Protection, and those who were not, had little or no Protection at all: The Laws and the Form of Government were alter'd frequently, according to the Humours and Interests of those who were in Power; and as to Religion, that, in the manner it is *now* professed, was quite destroy'd from off the Face of the Earth.— And what was the most melancholy Circumstance of all, after they had roll'd from Scheme to Scheme, sometime fixing upon one, sometimes upon another, and had found themselves unhappy in all, they were as far from uniting in any Design, or even Wishes of a Restoration, as they were at the very Beginning, insomuch, that to the most sagacious

on the 29th of May, 1724.

II

sagacious and the most sanguine of the King's Friends, there was a worse Prospect, almost at the *very last*, of seeing this Day, than ever there had been before; so great were the Troubles and Adversities which were shewn us: The Adversary had entered into our Jerusalem, they had turned every thing upside down, and all the Foundations were out of Course. When to the great Wonder and Astonishment of all Men, in a way little thought of or expected, there was an End put to all this Violence and Usurpation, our Laws were restored as at the first, and our Religion as at the beginning, and we were in all Things resettled in our ancient Constitution — Now if all Things are to be ascrib'd to God, if whatever is done in Heaven or in Earth He in one Sense or other is the Doer of it, surely such a great Event as *this* is more immediately to be referr'd up to Him, and with respect to it, we may be allow'd more emphatically to say, *This is the Day which the Lord hath made*. In other Instances, when the Event is over we generally see the Chain of Things, and can discover the Manner wherein they are connected; but here it is not so: The Nation was divided into an infinite number of Sects and Parties, All very zealous, and Most very different in their Views; so that to all Humane appearance, the Sand upon the Sea Shore might as soon and as firmly have been cemented toge-

ther. The Person too, who conducted this Affair, perhaps scarce design'd it, and rather follow'd than directed the Popular Humour. — Now to see a Nation brought about in this manner, one while all in a Flame, their Passions running high, and the Leading Men amongst them bent upon the most desperate Counsels, and of a sudden their Hearts turn'd as one Man, their Passions subsiding, and *all* either wishing, or not opposing, the Return of that Government which they had too much contributed to pull down, looks as if the Voice of God had been heard amongst them. and as if he had said to this Madness of the People, as he doth sometimes to the Ragings of the Sea, *Peace, be still, and presently there was a Calm.* — Justly therefore, very justly may we, no less than the *Jews* of old, say, *The Lord hath done Great Things for Us*; it is but ascribing to him the Honour *Due* unto his Name to say it, since I believe there is *Now* no Nation under Heaven, who hath God so nigh them as the Lord our God hath been unto us in all Things. — And now having set before you God's Providence at large, and more particularly as it related to us; and having shewn you how Good and Gracious he hath been to us in *many* Things, but more especially in the Deliverance of this Day; it is but natural to think of making some Return on our Parts, for so much Mercy on God's, which therefore brings me,

Third,

on the 29th of May, 1724.

13

Third, To shew, What Sentiments we ought to have upon such an Occasion as this, and what sort of Behaviour it should teach us for the future. As to our Sentiments, certain it is we ought to be Glad thereof, we ought to think, and speak, and act, as if we were fully sensible of his Goodness, and gratefully acknowledge whatever Good we receive, as deriv'd from him. All God's Mercies and Favours require this at our Hands, for surely it becometh well the Just to be Thankful; but when such Things as these are Wrought for us, Things no less wonderful in their Manner, than important in their Nature, we ought more especially to Rejoice: We ought to come before his Presence with Thanksgiving, and in the most Publick Manner Glorify God by our Praises. — 'Tis true these Things happen'd a good many Years ago, but this is no Reason, why Our Mouths should not be fill'd with Laughter, and Our Tongues with Joy. — The Mercy did not Terminate with the Men of that Age, to whom it was immediately given, but all that was truly valuable in it is come down to us; That Constitution which was then restor'd, we now enjoy, only with some advantagious Improvements, and there is nothing wherein they were Happy upon that Account, that we are not more so. As to our Civil Rights, they are put upon the best foot imaginable, we have all the Security in our Property, and
all

all the Ease and Freedom in the management of it, that any reasonable Man could wish for. I shall not enter into a particular Vindication of the Wisdom, and Justice, and Clemency of our Government, and shew how admirably it is calculated for the Publick Good; there is no Occasion for it: If it is any way defective it is our own Fault, since we have no Restraints but what, by our Representatives, we are presum'd to consent to, and these, generally, are only to curb our Licentiousness, not to lessen our Freedom. — This is one Part of the Glory, as well as Happiness, of our Constitution; in which, though I won't say, because I don't certainly know it, that we are bless'd above all the Nations round us; yet we far exceed *some*, and certainly equal the very *best*; since none can ever enjoy their Freedom in greater Perfection, and I wish I could add, none Valu'd it more, or made a better Use of it. — And as we are well provided for in our Temporal, so likewise are we in our Spiritual Affairs. The Way of Worship establish'd among us is such as no one can greatly blame that thoroughly understands it: The Articles prescrib'd are not only Pure and Agreeable to the Word of God, but fram'd with great Temper and Caution: The Ceremonies, most of them, Proper and Decent, all of them very Innocent: The Government and Liturgy truly Primitive, truly Christian; only
the

on the 29th of May, 1724.

15

the Discipline is defective, which solemnly once a Year is wish'd to be Restor'd. — But what I think deserves, not the least Commendation, is that Christian Temper which is shewn towards those who differ from us: For though it is much to be lamented, that where a *Service* is so reasonable, and all Things so well contriv'd to promote real Religion, there should be those Differences we see there are; much more that instead of *lessening* them all they can, Men should industriously make them *greater* than they need; and instead of *walking* (*in Things whereunto they have attained*) by the same Rule, and minding the same Thing, they should run into a stated and profess'd Separation; yet it is certainly much to the Honour of the *English* Establishment, if, where People won't be *perswaded*, it doth not suffer them to be *compell'd*, but leaves them to serve God in the best manner their Consciences shall direct. — If some make an ill use of this Liberty, and out of Wantonness or Prejudice, or a Disregard to *Authority*, will wander as they please, it is to themselves, they do it at their own Peril, and must be sadly answerable for all the Mischiefs consequent upon *unnecessary* Separation: In the mean time the Government in this Part of it is certainly Right, and according to all the Rules of Reason and Religion, is to be defended: We cannot distinguish the Tares from the Wheat, and therefore

therefore must let both grow together. Men in their Religious Capacities are Servants of *another*, they should be left therefore, in such Things, to their *proper* Master, who as he only Knows, so he only ought to Judge. — This is our present State of Things. — Now to have had any Government at all that was tolerable, to have had either our Civil or Religious Affairs put under any proper Regulations, this really, (considering the universal Havock that was made, and the strange Turn of Thinking that then prevail'd, when almost every Man thought himself fit for a Statesman, and was big with some whimsical impracticable Scheme or other) this I say would doubtless, and might justly have been look'd upon as a Blessing ; but to have our Constitution come out so well, so regular, and beautiful, out of so much Confusion, so far from leaning to one Extream when all Things were so much in the other ; so free from any, even *little* Errors, where *many* and *great ones* would have been excusable ; our Civil Establishment so mild, so gentle, and every way so well calculated for the Good of Society, and our Religious, so pure, so every way agreeable to Scripture and Primitive Antiquity, and at the same time so indulgent as to allow an Universal Toleration ; these are Things, which as we can never too much admire, so we can never sufficiently value. — It ought to diminish no part of

on the 29th of May, 1724.

17

of our Rejoicing upon this Account, to tell us that there are some Faults in them still behind; no Man of Sense, that I know, ever thought or ever went about to Prove that they had *All* Perfection; this is more perhaps than could ever be allow'd of any Institution that was Humane. It is enough if they are Good in their kind, and if they are severally well calculated to promote their several Ends; if this be so, notwithstanding some little Omissions or Imperfections, which after all it is perhaps much easier to see than to rectify, I say, notwithstanding these, yet since they are so well design'd to secure to us the *Great Things*, we may with Justice, I should think, express our *Fondness* for them, and be allow'd to be *copious* in their Commendation. — Now by how much the more *valuable* they are, by so much ought they *endear* to us the Memory of this *Day*. This certainly was the Introduction to all our present Happiness; and tho' 'twas with much struggle, and thro' an infinite deal of hazard, that we have been Preserv'd hitherto, yet 'twas owing to *this*, That the Constitution in the manner it *now* is, had its Being at all, and perhaps that *we* had any Thing worth the Struggling for. And which, I think, is no inconsiderable Circumstance, and may justly be brought in to complete the Mercies of *this Day*; since *it* likewise happen'd, in Consequence of it, is the Succession of the Crown in the

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Illustrious

Illustrious House of *Hanover* : A Blessing which whatever Reason we have to be Thankful for upon our own Account, is encreas'd by this, that it is not likely to end with us, but to be continued on to distant Generations. To see the Royal Line already drawn out into such a Length, and Children's Children, in comely Order, by a due and regular Ascent, growing up to fill the Throne ; this, to any one that hath a sincere Love for his Country, or any Regard for those two invaluable Blessings, our Religion and our Laws, which thro' their Hands, we *Trust*, will be safely transmitted to Posterity, this as it is a very comfortable, a very pleasing Prospect, so doth it enhance the Mercy of *this Day* already prodigious. — Wherefore *Praise the Lord ye House of Israel, sing Praises unto the Honour of his Name, make his Praise glorious ; Say unto God, O how wonderful art thou in thy Works. According to thy Name, O God, so is thy Praise unto the Ends of the Earth, thy Right Hand is full of Righteousness. Let Mount Zion rejoice, let the Daughters of Judah be glad because of thy Judgments. Walk about Zion, and go round about her, take a distinct Survey of all the Ruins and Desolations that were brought upon her, and mark how her Breaches are closed, and her waste Places raised, that ye may tell it to the Generation following ; for this God is our God for Ever and Ever. — Wherefore Praise our God ye People, and make the Voice of*
his

on the 29th of May, 1724.

19

his Praise to be heard, and let them Sing in the Courts of the Lord, that Great is the Name of our God. But because not all Praises, no more than all Prayers are delightful to God, but some are an Abomination to him, therefore was it, that, together with the Sentiments which were proper upon such an Occasion as this, I propos'd to shew, *What sort of Behaviour it should teach us for the future.* And this, no doubt, is to order our Conversation aright, and endeavour to live suitably to the End for which such Mercies were conferr'd upon us. Now the End of all such Mercies, is to awaken in our Minds a Sense of God's Providence; to look up to him with all that Trust and Dependance that we should, to the Great Governor of all Things, and to live more suitably to those Laws which he hath given us. — To do otherwise, to suffer our Joy to *evaporate* in Levity or Profaneness, or to make the *Commemoration* of our Blessings an Occasion of abusing our selves or quarrelling with our Neighbours, as it is perverting the very End and Design of his Mercies, so it is doing violence to the Author of our Happiness, and offering him the greatest Indignity imaginable. If then we would Praise God aright, we must take care that our Performances, in some sort, answer our Thanksgivings, and that by our *Lives*, as well as our *Lips*, it may appear, what a great Sense we have of God's Providence in governing the World. — But more particularly, should we

endeavour to answer those *very Ends* for which God hath vouchsafed us any Mercies ; as oftentimes we may see the *Nature* of our Sin in our *Punishment*, so sometimes are there pointed out to us, a *particular* sort of Duties by the *particular* Nature of those Mercies which are bestow'd upon us ; and when this happens, it ought to be our Business to Set, to Govern, and Direct, the course of our Actions by the course of God's Providential Dispensations. Thus then, since a *Reform'd Church*, the best of those that are Reform'd, the *Church of England*, was on *this Day* restor'd, let us shew our Thankfulness for it, not by bitter Reproaches and severe Invectives ; not by a noisy ignorant Zeal for Things of no moment, but by a regular Attendance upon her Service, and constantly living up to the Doctrines she teaches. — Since the Laws were restor'd, and our Civil Rights settled in the manner they were before, let us live in Obedience to them, and take heed to avoid those ways that were likely to have prov'd so destructive to us, and *let us follow after Things that make for Peace, and Things whereby one may edify another.* — Lastly, Since Kingly Government was restor'd, all those who rejoice in the Mercies of *this Day*, should contribute their Endeavours to Support and Preserve it : For if *ever* this was a Blessing to the *English Nation*, as sure (if they who knew the want of it may be allow'd to be proper Judges) it was a very *Great One* ; it never could be

on the 29th of May, 1724. 21

be a *Greater*, and never ought to be more highly esteem'd than at *this time*, under the mild and steady Administration of his *Present Majesty*. — I mean to draw no Comparisons betwixt Him and others, or to shew *how* He *equals*, or *where* He *exceeds* any of His Predecessors; nothing of this sort: but only thus, that perhaps there never was any Time when a Nation's Happiness was more closely interwoven with, or so much depended upon the Safety of their Sovereign, and therefore none wherein the Subjects ought to shew a more sincere and hearty Affection. — Our Circumstances are such, that in Him rest all our Hopes; He, under God, is the only Support of the Protestant Cause, and together with Him must stand or fall, all our Interests both Spiritual and Civil. — Since then such *Great Things* depend upon him, Things for which we have not counted our Lives dear unto *us*, but have spilt an immense quantity of Blood and Treasure in the Defence and Preservation of; whatever Stories People are told, whatever Mismanagements they are made to believe there are in the Publick, yet since, if any, all impartial Men must allow they are but *small*, vastly *small*, when compar'd with those prodigious Evils which must necessarily attend an Alteration in the Succession; therefore these Things ought not to make Men sour and chagrind, to put them upon Measures to clog the Wheels of Government, nor in any sort to shake their Loyalty: Since this will
certainly

certainly give Advantage to the common Enemy, and by this way of Remedying Evils, we shall only run into *more and greater*. — Upon this Foot it is that I chuse to recommend all Dutiful and Legal Submission to his Present Majesty, designing it chiefly for Those who think they *mean* honestly, who aim at something which they call *their Country's Good*; but who either seeing Things in a bad Light, or being grossly abus'd by the Lies and Misrepresentations of Wicked Men, have receiv'd very ill Impressions. Now These, as They are the *Men* from whom our greatest Danger riseth, since they give Credit and Strength to a Set of desperate Creatures, who otherwise would be as contemptible as their Cause is wicked; so it were to be wish'd they were brought to a *Right Understanding*, and as a consequence of that to a *better Mind* — To perswade them to this, others perhaps would take a different Method; they would carry Things farther, run into *high Praises* and *large Encomiums*; they wou'd make this Reign the *Crisis* of *England's* Glory, and recommend it as a Pattern for all Posterity. And in this, for ought I know, they might do wisely and well, tho', by the way, I have sometimes observ'd, such mighty Panegyricks do not always do the most Good. People that are not so fully appriz'd of Things, think they see the *Reasons* of them, and then instead of perswading, they either confirm or encrease their Prejudices.

— All

on the 29th of May, 1724. 23

— All therefore that I shall say, and sure it is enough to say, is, That our All-giance is made *necessary* to us by our highest Interest; That there is nothing but Mischief in the other Scheme; That in the Result we should only hurt our selves, and certainly lose all that is valuable to us by *Changing*. — Now this Argument, however it may be reflected on as Low and Selfish, yet it must be allow'd to have this Advantage, That it is what *All* Men understand and *Most* Men are govern'd by. — And oh ! that their Behaviour in this Case was but consistent with their other Conduct ! We might then safely trust the Inference with them, and our Fears and our Jealousies would all be at an End. For plain it is to Eyesight, there is no Good can possibly arise from such desperate Attempts. Alas ! Were their Madness to succeed, and should the *Fatal Experiment* once be tried, numberless would be the Miseries that would ensue ; not only all things must previously be thrown into Confusion, and the whole Nation be involv'd in Blood ; But if ever we were settled again, Things would be much worse with us than in the late Times of Usurpation. We should not, indeed, as *then*, have Governors for a Day, and be toss'd about as the Power of factious aspiring Men prevail'd ; We might, perhaps, be fix'd under *one* Government, but then it would be the *One* worst that can
befal

befal any Rational Creatures, *i. e.* a *Popish*. — All Men therefore, especially at such a time as this, when as we have been lately assur'd by an unquestionable Authority, * *The Diligence of the Enemy is incredible*, if they would be thought Friends to their Country, should be no less so to the King. They should shew a more than Common Zeal for his Service; disengage intirely from all Counsels and Contrivances of Factious Men, and neither meddle with, nor afford any Countenance to *those who are given to Change. Avoid them, Pass not by them, turn from them, and pass away.* — For this is an unquestionable Truth (and may we all act as if we thought so) That the Support of His Majesty is the only Ground upon which, as Protestants, we can possibly be Happy. It is the only way to Preserve Things upon their old Foundations; to enjoy the Comforts of a well constituted Church, and the Advantages of a well ballanced Liberty. — And which (in this Place) may certainly be allow'd to have its Weight, it is the only way to keep this City, as *Jerusalem* of old, *Like a City that is at Unity within it self, to have Peace within her Walls, and Plenteousness within her Palaces.*

* The Bishop of London in his late Charge to the Clergy at St. Pauls.

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